Volume VIII Chicago, Ill., June, 1931 Number 3

The Liberalist

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—H. G. Wells.

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THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume VIII Chicago, Ill., June, 1931 Number 3

MEDITATION

"For the blue of the sky, for the glory of the morning, for the laughter of little children, for the reunion of friends, and for the loved ones home again, and for all that is crowding our hearts with joy and beauty, we are inexpressibly grateful this day. We are grateful for the rest of the past night, grateful that we knew what it was to be tired and lonely and worried, and then for that recreation of body and soul which came to us with rest we are eternally grateful. Grateful for life, for tears and sorrow, for friends and loved ones, for those who love us and are loyal to us and for all that life has in its exuberance and beauty and charm we are grateful.

Infinite and Divine Heart, as we attempt to express this gratitude help us to realize that it is not sufficient for us merely to give verbal utterance of our gratitude, that we must so order our lives and so plan our activities and so do our work that our gratitude shall be expressed in those means that are more effective and more vital than merely the words of men.

So, today, we would send out to everyone listening, we would beat against the heart of everyone present until underneath all of the strata of life we would find such sustenance for encouragement and renewed hope that this morning moment together for all of us will be one deeply significant.

To all who have come today and have brought their problems and their troubles, their defeats and their discouragements and who cannot look up into the blue sky and see any blue at all, and who cannot reverberate with any hope or the loveliness that goes with achievement, may they find something too, may we be instrumental in speaking some word, may there be something in the musical ministry of the morning that shall awaken their hearts and they leave this place, or turn the dials of their radios, with the consciousness that something has entered their lives that has made them finer and has renewed their appreciation of life and has helped them with their problems.

All who are ill, who are suffering pain, and all who are upon sick beds in hospitals and in their homes, wherever they are, may something of that healing radiance, that capacity to understand and interpret the significance of what being "ill at ease" means to the soul and the life, may something of such tremendous importance come out of the inspiration of the moment that there will be healing on wings and may it fly through the air and to our hearts and to our bodies and to our souls.

To everyone everywhere, may this fine latitude of humanity be understood by us, and of whatever color, or whatever religion, whether it is the most orthodox, the most Roman of the Romans, whether it is liberalism, or whatever it is, may those deeper values that are the common property of us all be understood and emphasized in this pulpit.

Bless everybody, and on this day which is so closely associated and so intimately related to

that day of memory, wilt thou bless all who grieve for their sacred dead. All of us have lost, and these days we have been thinking about those we have lost, and in their memory and as our tribute, may we attempt to live life, with all of its vicissitudes, as a benediction of their dreams for us. May every life that has come to this church, and everyone that is now listening, whether in a palatial mansion in the environment of wealth and culture and refinement, or in some little room somewhere, some little place where someone is lonely and worried, wither these words go, may they know that we send love and encouragement to live life as best they can, and may this prayer be the prayer of every heart."

"LIFE'S HALL OF MIRRORS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 31, 1931. Stenographically Reported

"I am going to use these last three Sunday mornings of our church year. I shall have the very great pleasure and responsibility of speaking to you in an effort to say something that will be most constructive and helpful to individuals who honor me by coming, or by listening, because I feel that there is a certain amount of mental depression which is upon us. I do not like to use that word "depression" unnecessarily, but I feel that I ought to take these last three Sundays and do what I can to help re-establish a little different morale than is existent in our modern life with those with whom I come in contact.

I am not being self deceived in this problem, I hope, because I have not come to the point where I substitute mere psychological conditions for an effective remedy. But those of you who have had any experience in the military during war, know that outside of discipline, outside of objective, outside of all that the military implies, there is something which is called "morale" and you know that there was a very careful and a studied effort made by those who had the responsibility of the military, in doing everything that could possibly be done to maintain and increase that morale. You know that entertainers were sent from America, inspirational speakers were sent from America to visit our boys in Europe and to bring them sort of a breath of the homeland, and you know that in the United States at all the cantonments, everywhere, the government sent speakers. I know that I, alone, made nearly three hundred speeches to men in uniforms in those camps during that period, and that the object of that was not merely to revivify the objective of war, in fact very little was said about war, but the purpose back of it all was to elevate a word that largely came about because of a condition, the "morale" of the boys.

Now, I am not self deceptive about this matter, I am not substituting anything, I am not attempting to affirm that any condition can be changed merely by injecting certain psychological principles into the situation, not at all. I am just as familiar with realities as it is possible for one to be who is trying to see these things clearly and fairly, but I do know, based upon my own personal and individual experiences in life, that there is such a thing as "morale" and that no matter how serious and difficult my problem might be, nevertheless,

that moment is made more intelligent and I am more highly fortified to successfully encounter my own crisis when I have maintained my own morale. And so I would not have any of you think this morning that these three addresses which I have planned, the one this morning on "Life's Hall of Mirrors", the one next Sunday on "Good Signs in Bad Times"—that is going to be my subject next Sunday,—and two weeks from today, when we close for the summer. I have stood in this pulpit 19 years and on my 19th anniversary I am going to speak on this subject: "Staying Young While Growing Old." So, for these next three Sunday mornings my attitude is going to be to help in this matter of morale, not to underestimate facts nor the relation of facts to permanent solution, not to be ostrichlike and bury our faces in the sands and think we are solving problems, not that. I don't think ostriches have any intelligence at all, and we don't want any of us to be human ostriches. We are not going to solve anything by burying our faces in the sands. The fact of the matter is that I don't accept that philosophy of life which believes that you can solve any problem by denying its existence, that no problem is ever solved by denying its existence, providing you understand a philosophy of reality and just how much reality to give to your problem.

My position this morning in Life's Hall of Mirrors, and I stand in my little hallway of life and look at the mirror reflecting the modern life, that hangs upon the walls of my life, my observation is simply this, first: no mirror ever reflects anything unless it is in relationship to that thing itself. In other words, you cannot see anything in a mirror unless you face the mirror, unless you come in actual reality with the relationship of the mirror itself. Life is holding mirrors up to all of us these days and I am not so sure but what most of us are becoming a little confused to the extent that we are disturbing our perspective and that what we are seeing that is distorted is not in the mirror, never in the mirror, but is in ourselves who bring to the mirror the reflection that comes back to us from the hall of life. I am wondering just how much reality we should give to cynicism and depression and despair, confusion, chaos and disease, and all of these disturbing and irritating influences that mar the beauty and mist over the glorious clarity of life itself.

I have been reading again this week, I don't suppose hardlly anyone reads it any more, the dairy of our great patriot and friend of those Puritan days, Gamaliel Bradford. I have been going over his diary this week and I was interested when I read a description of those Plymouth friends, a people who landed way back yonder on the Massachusetts coast in that Plymouth colony, and the description which Bradford gives of their sufferings, and then a year passes and 1620 becomes 1621, and he says: "Well, the Mayflower brought over only 120 people, and most of those died the first year, and out of those that are left, we have only one peck of corn a week per person. Why, every time we stepped out of the blockade the red skins are waiting to fill our hides with arrows", and then he concludes his observation—I was reading this over and comparing it with this age when everybody is out of work, banks failing and people are starving, and then I discovered this, this thought came to me, "How much reality are we giving, after all, to the materialistic prosperity as being the solvent of life's problem?"

Now, no one wants to go back to the gay 90's, I certainly would not want to, I read a book on the "Romance of the 90's." I lived through the 90's and they were

not so much. Neither would I want to go back to the days of the Plymouth colony under Bradford, but I don't know but what we could, to our advantage, pause a moment in our "Hall of Life" and look at some of these things from the mirror reflecting contemporary life. Now, what has happened? In 1890 there were only 74 things in the United States that the people wanted, and only 17 of the 74 were necessary,—that was in 1890. I mean by that, **things** that people **want!** You know how intricate our wants have become, we want everything we can get our hands on. Do you know what is true in 1931? A careful statistician, one of those scientifically minded fellows who loves figures, (which I hate—the figures, not the philosophy) who delights in figures, you know the old pun that "Figures don't lie, but liars figure" is quite true, but one of these scientifically, mathematically inclined men, sat down, and for a period of time, worked out a table of the people's wants, and he took everything, cosmetics, new clothes, automobiles, telephones, the whole gamut of our wants, and he was dumbfounded to discover that we make 124 different kinds of cosmetics in the United States alone—if every woman does not have a beautiful complexion, it is her own fault (laughter)—but he tabulated this which I give to you, that our present wants are 484 things **that we want!** How many, out of the 484, do you suppose can be construed as necessities? Way back yonder in the 90's, you see the proportion, 74 to 17, now we have 484 different wants and by a very gracious interpretation he has definitely established that out of the 484 all that we really need for life, for health, for sustenance, is 74 things, and yet our civilization has created itself into such an intricate maize of things that the difference between our wants and our needs is from a little over 70 to nearly 500. Now, somewhere between the 500 and the 70, might there not be a medium territory where those of us who have not much would not make ourselves miserable by not having the limit, and those who do make themselves miserable by being able to have the limit would be able to look back and see those who do not have quite so much are really, in proportion, a little happier than those who are able to have everything.

Possession is a tragedy with a great many people, so I thought this morning I would try, if I could bring to you through this effort, to raise the morale of all of us. Are we not making ourselves a little miserable, and just a little unhappy, by the multiplicity of our wants that are not in direct proportion to our needs? Or, in other words, are we not defeating the real flowering of life and scarring the real beauty of life that might be ours by being dominated by this idea of possession? In other words, can we not cultivate an art of appreciation for things that we do not possess? It would have a vital influence in our physical and spiritual personalities. The unhappiest people that I know are the people who go everywhere, buy everything, and do everything they want to do. I sometimes read the social news in the papers, not because I ever expect to find my name there, but from a socialistic point of view, and I read that so-and-so are closing their home and opening another; and so-and-so is leaving for Europe and will spend the balance of the summer at the Riviera; others going to the West coast and then jumping over to Honolulu, and from there going for a trip around the world, and the first thing we know they are all tired out with life and they are nervous wrecks, and they have to go to Vichy and drink the water or start somewhere for he

springs. That is perfectly all right, and I suppose if I had a dollar I would do the same thing, that is human, perfectly natural! There is no venom in my heart against any of these people, but I can see how much they are missing, I can see how beautiful and restful life can become if we learn to simplify it. In other words, the glory of not having our appetites and our wants exceed our capacity of appreciation, if we can cultivate and en large upon this capacity of appreciation for these things and then not permit ourselves to be burdened by them.

There are a lot of things in modern life that I despise. I hate telephones for instance. I would not say I hate people, because I don't. I can truthfully and honestly say that I don't hate the person that I know is my bitterest enemy. I cannot afford to hate anybody, not for what it would do to them so much, as what it would do to me. You cannot hate people without injury to yourself. There is nothing—injustice, retribution and vengeance except to yourself, that is the only place that you really hurt anybody is when you hurt yourself. You don't solve a problem by writing a nasty letter. You don't solve a problem by holding a gun at your enemy's heart. You don't solve a problem by hate, you only create for yourself deeper problems than you solve. So don't hate anybody, you cannot afford to, but you can hate things, and one of the things I hate is a telephone. It hasn't any manners! (Laughter) It does not know anything about manners It is continually obtrusive, it walks right into your presence where your best friends would hesitate before coming; it will disturb you at your own funeral; it has no sense of the proprieties. But I am not foolish to believe that I can get along without one, I have two of them, I know that we have to have them and simply because I hate it, I am not going to get excited, I am not going to permit it to tyrannize me in the relationship between personality and things. Personality ought to control the relationship, and not the thing. That's a point of philosophy of life that I wish you would let sink in and think about.

You are "you", you are the personality, you are the identity. Now, Abraham Lincoln ran and fought an important war and lived a rather busy life and he never saw a telephone, but that does not mean that I have got to go back to the period of Abraham Lincoln, but it does mean that no telephone is going to disturb the unity, the sanctity and the poise of my life. There is a way to do it, and this idea that so many of us are making ourselves miserable, and destroy our health, and what is almost as bad, our tempers, by the tyranny of the complicated things about us.

Another thing is automobiles. Why, today, in the city of Chicago you are just between the living and the dead all the time, and if you are not quick you are dead. (Laughter) That's the whole problem, until sometimes when people get on, they are all tired out. They start out in the morning in the automobile for a happy day out of doors, take along a luncheon, and everything is going fine for the first couple of hours, it is glorious! Then it begins to tell, pretty soon the back seat driver begins to feel the pangs and pains of the experience and the suggestions increase, and then pretty soon the front seat driver, from the effects of his lunch and bananas, becomes a little irritated, and the first thing you know, what might have been a glorious day finds them arriving home at night shattered and shorn, and they go in the house and hardly speak, and what was it? The mere fact that you smile, and audibly smile is an attestation to me that it is the truth, because you know that it is

the truth, that is the reason that you react. What has it been? The complicated tyranny of the stress of it all day, that is all, and it has done something to your health, to your blood pressure, to your disposition, and the first thing you know—grounds for divorce. And it is nothing more or less than being tyrannized by the contemporary things of life. Nobody ever thinks of going on a road that is seldom travelled, or of finding a little old fashioned country road, it might be dusty—STICK WITH THE CROWD!—"that's the way **they** go, that's the **only** way to go." Ruin what ought to have been a moment of relaxation and fine culture and sustenance for strength!

So, I have three little rules that I want to give to you today of practical value as to how you can defeat all these things. I am in conspiracy against it, but I want to say this conservatively, quietly and as effectively as it is possible for me to do so, I think, right now, that the primary need of the United States, and I know the importance of all other questions, the primary need is for all of us to just be quiet for about five minutes once a day. I think the first and greatest need that the United States ought to have, right now, is for us all to quietly sit down, close our eyes, five minutes a day and "invite our souls." If we did that for one year, I will transform every depressed, cynical life in this church!

Walt Whitman, whose birthday we celebrate today, used a great sentence which I love: "Loaf, and invite your soul." "Loaf", of course there are a lot of people that are being forced into loafing these days, but even that is an opportunity to "invite your soul." I met a man the other day that has not worked for sixteen months and he said to me. "Doctor Bradley, I have only four months to go and I will have prepared myself for a Bachelor's degree of Arts, I have been educating myself in these sixteen months in the Chicago Public Library, and it has not cost me a dollar. I have not permitted myself to become demoralized, I have not any money, I am begging for money, I have got to, I have nothing to eat, no place to sleep, but I refuse to let this thing ruin my life." And he said: "I have gone to the Chicago Public Library every day it was open for sixteen months and I took a prescribed course of study, and I have maintained and kept up my morale." Now, that's one of the things to me that is very encouraging. So, these three little things I submit to you, this is the first:

In the midst of this complicated thing we call "life" learn to say "No", that's one of the things. I think that little word with two letters in it is the biggest word in the English language. You don't have to say it so that they will get angry. What right has life to tyrannize you to the extent that your effort to keep up its social demands, its business demands, the demands that are pressed against you continually, what right has society to say to you and be so demanding of you, that you break in health and spirit, that you women have to go to bed and stay there three or four days to rest up from social responsibilities? What right has life got to say to you that you must do this and that? Learn to say "No!" and when you know that you are not equal to it physically, and that you need rest and quiet, and someone calls you, say "No." I know, for I have been dragged all over this town from one side to the other and as far west as you can go, by calls from people to raise my voice for many causes, some of which have been lost, but I have been dragged about for nineteen years and I have learned to say 'No." And the reason I hope to stay in this pulpit nineteen years more is because I am not going to let a

complicated, intricate mass of demands destroy my intellectual or spiritual personalities. I am going to segregate myself in the woods and by the side of lakes and rivers every opportunity I get. I was deeply impressed the other day when the former President of the United States made this statement, that "In 500 years man will look for a place where no whistles can be heard, no telephone rings, no automobile horns disturb him, and there in the silence he will build his home." This thing called civilization, and it is actively being expressed in its intricate character, is going to bring a test to us all if our bodies are not sturdy, and our minds are not clear, are hearts not rested, we will break under it. You will break under it! Look at that doctor, a real doctor that we had in our city! And a few Sundays ago in the death of that genius of organization, a man who possessed a great genius in that great field of newspaper, Walter Strong. Only a young man, but carrying in his heart and in his head burdens of such intense character that in the last game of golf he played at the ninth hole, he stretched himself out on the green and when his son, only a lad, came up and said to him: "Are you tired?" he answered: "My boy, I am so tired, so tired" and in two hours he was dead. Tired out, TIRED OUT! And you know that when most of us get tired, we get irritable, and a whole lot of the unkindness and unhappiness would be eliminated if we would not permit these things to dominate our lives. And just as often as that telephone rings—and you rush home to dinner, and during your dinner hour somebody calls up and says: "What are you going to do tonight?" say right back "I am sorry, but we are going to stay home", and that is a rare occurrance in the present American life. Where are you going to stay? What are you going to do? Go to bed! (Laughter) You try that for three or four nights a week—I know you could not do it for six or seven—and some of you will not see things through such blue glasses, you will get a new perspective. My plea is for the simple life.

There's a book called 'The Simple Life" by Wagner, let's revive that book. I don't know how many of you have read it. I have a copy which goes into my bag when I take trips,—"The Simple Life." Go to the library and see if you can get it. I would like to see Americans read again "The Simple Life." If you do, it will help to maintain this morale and to straighten out some of our other problems.

The second is this: Those of you who are fortunate enough to have work, LOVE YOUR WORK, and if you cannot love it, try some way, that you can adjust your life so that it is possible to find some work that you will like. I say this very humbly, but I think one of the things that has kept me going for nineteen years in this pulpit, with every day of my life taken up. Talk about a six-hour day, I wish there would be one for me, I have not had one in years, it is every day and every night, and Saturdays and Sundays there are weddings and funerals, and Sunday is just like any other day with me, only worse, and I think one of the reasons why I have been able to do this work year in and year out is because I love it.

Young man, I would rather stand in the pulpit of the Peoples Church of Chicago than be the President of the United States, and I mean that! (Applause) I love my work, I love this pulpit, I love this church, it is one of the joys of my life. Why, our board meetings, even our official affairs, are just like lovefeasts. The joy of this church is the joy of my life. I love my work. Look at Thomas Edison, of course he is a genius, but we have to have

an illustration; he spent ten years on a storage battery. Do you know how many hours a day he worked? Eighteen hours a day for ten years in his experimental laboratory. Someone said to him: "Why, Mr. Edison, all those ten years of hard work", and he smiled that broad smile that he has, and said: "Work? Work? You call that work? Why, I love to do it!" Well, that's the secret of a happy life. Look at Doctor Michelson, the first man to ever be given the Nobel prize in physics, spent a lifetime on the velocity of light. He died in the process of an experiment to verify and to change and reorganize his figures on the velocity of light! Somebody said to him: "An old man like you, working at that thing, why don't you rest?" He said: "I have rested all my life, I love my work." Doctor Cadman, the other day, took a vacation in Florida and remained two weeks, his Board of Trustees thought he needed a rest. He told me that when he came back the Board of Trustees said: "Did you have a good rest?" And he answered: "Yes, I preached twice a day for two weeks, what I needed was not so much a rest but a change, I love my work."

The third and final thing which I want to submit to you this morning is this: Increase your own capacities in the thing that you are about. I have been giving some commencement addresses this week and will continue to do so, but at the commencement exercises at Chenoa, Illinois, at the High school I told those young people: "You want to be successful in life, you want to make your life count. I don't know very much about success, because I have never had any—I mean that no person who is ever **satisfied** with what he has done will ever know success." I am not satisfied with my church, I am not satisfied with myself, I have to keep on going, and keep on growing. The fun of the thing is not getting anywhere, the joy of the thing is the going. Look at this crowd out here on Sheridan Road at Lawrence Avenue, they are just hurrying here and there, they don't know where they are going. One time I was up on the Grindelwald Glacier that you reach by a cog railway, and when we were ready to come down I sat on the front seat next to the driver—if you are going to be around when something happens I believe it is important to have a good place! You will recall that Kermit Roosevelt said of his father when someone said to him: "You have got a great dad." "Yes", he said, "he is going to be the bridegroom at the wedding or the corpse at the funeral, or dad won't play." (Laughter) I sat right beside the motorman, and he pulled that lever just one point and let loose and we started to go down that mountain. I looked down and it was **right straight down** and I said to the motorman: "What on earth would happen to us if this thing should let loose?" And he replied in rather broken English: "Well that would depend upon how you have lived." (Laughter).

Never rest on your oars. The joy of life is not the joy of getting somewhere, it is the joy of going. So find out the things that may be keeping you from getting the joy out of your work. Before learning to say "no" to the demands of life, find out what that limitation is, and then fight that limitation. That is what I mean by increasing your own capacity. Life is beautiful in poverty. Life is beautiful out of work. You say to me: "Doctor Bradley, you don't know what you are talking about!" I do, I have gone to bed in the City of Chicago hungry. I have walked the streets of this city with my trunk out in the rain and no place to sleep. Don't think that I don't know what the brutality of life is. I do. I know it just as much as the poorest of the

poor does and I also know this, that the sanctity of my own personality and the identity of my own life it going to be such that life may pound me, and beat me, and stab me, but she will never find my head bowed. I am going to stand and face it, the tears that I shed will be tears of my own anguish and failure, they will not be tears when I seek the pity of the people. I am going to meet life on that score; I have met it on that score for over twenty years and, my friends, it works. So don't let unemployment force you to your knees groveling, don't let poverty, don't let the fact that you have lost your savings, don't let the fact that you are about to lose the little home that you have worked for and loved, don't let these things, awful as they are, defeat your spirit and break down your soul, for when every dollar has rusted until when picked up it falls apart, when everything that men call materialism becomes like mist upon a mountain, when these things that we thought were so necessary are found to be what they are, the last thing that will remain in the inviolate territory of your life will be your own sense of personal dignity, your own sacredness of your own life—I am I, and poverty cannot crush me! I am I, and though I sleep on a bed of earth with no covering but the sky, I can still see the stars, and though I walk in the night of despair and on each side of me are the mountains to crush me, I still will turn my head back and look so high that I can see above the walls about me into the light of infinite blue,—Master of my fate and captain of my soul!"

THINGS OF THE SPIRIT

The things of the spirit persist. It is in that field that the Nation makes its lasting progress. To cherish religious faith and the tolerance of all faiths; to reflect into every aspect of public life the spirit of charity, the practice of forbearance, and the restraint of passion while reason seeks the way; to lay aside blind prejudice and follow knowledge together; to pursue diligently the common welfare and find within its boundaries our private benefit; to enlarge the borders of opportunity for all and find our own within them; to enhance the greatness of the Nation and thereby find for ourselves an individual distinction; to face with courage and confident expectation the task set before us; these are the paths of true glory for this Nation. They will lead us to a life more abounding, richer in satisfactions, more enduring in its achievements, more precious in its bequests to our children—a life not merely of conflict but filled with the joy of creative action.
President Hoover, May 30, 1930.

THE CODE OF A KING

King George of England has a private code of conduct which he has framed and hanging in his bedroom. At first flash the code appears to be easy to follow, but upon second reading it becomes rather difficult of achievement. It runs as follows:

Teach me to be obedient to the rules of the game.

Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

Teach me neither to proffer nor to receive cheap praise.

If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

Teach me to win, if I may; if I may not, teach me to be a good loser.

Teach me neither to cry for the moon nor to cry over spilt milk.

THE PATH IN THE SKY

The woods were dark, and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if it were day.

I asked him, "How do you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above, where the tree-tops tall
Rose from the road an ebon wall;
And lo! a beautiful starry lane
Wound as the road wound and made it plain.

And since, when the path of my life is drear
And all is blackness and doubt and fear,
When the horrors of midnight are here below
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

—Amos R. Wells.

OMNIPOTENCE

A Prayer After Illness

Music

Tune me for life again, O quiet Musician.
Strive to adjust my loosened thoughts until
Made taut, they shall be yielding to Thy Fingers
Gladly as trees to winds that touch this hill.

Poesy

Rhyme me with life once more, O silent Poet.
Out of my weary, fluttering heart-beats make
Cool rhythms, hushed, yet certain as the circling
Water against the edges of this lake.

Art

Fit me for life again, O patient Artist.
Paint on my tired soul glad, vivid things.
Splash now upon its dullness beauty's pigments,
Lovely as pansies and a blue-bird's wings.

Violet Alleyn Storey.

A SUMMER CREED

I believe in the flowers and their glorious indifference to the changes of the morrow.

I believe in the birds and their implicit trust in the loving Providence that feeds them.

I believe in the prayer-chanting brooks as they murmer a sweet hope of the far-distant sea to which they patiently run.

I believe in the whispering winds for they teach me to listen to the still small voice within my feverish soul.

I believe in the vagrant clouds for they remind me that life like a summer day, must have some darkness to reveal its hidden meaning.

I believe in the soft-speaking rains accented with warm tears, telling me that nothing will grow save as it is fertilized with tears.

I believe in the golden hush of the sunsets reflecting a momentary glory of that great world beyond my little horizon.

I believe in the soft-falling dew revealing the infinite springs of living waters for everything parched and withered.

I believe in the holiness of the light, for it gives me a sense of the presence of God, and I know I am not alone.

And whatever more I believe is enshrined in those abiding feelings that lie too deep for words.

Argow.

For life, with all it yields of joy and woe
And hope and fear,—believe the parting friend—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost
Such prize despite the envy of the world,
And having gained truth, keep truth: that is all!

Charles F. Dole.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—Life, Bessie A. Stanley.

VALEDICTORY

Life is a strange medley of meeting and parting, of glad salutations and sad farewells, of joy-wreathed faces and tear-stained cheeks; too intimate for analysis, too august for exposition; too short for hate, just long enough for love. For a few brief years we walk together the pilgrim way that leads to the City of Light, sharing high joys and deep sorrows, until each becomes a part of the other, blending the strength of one with the weakness of the other. Little wonder then that by this mystic fusion we become a part of all those we have loved, and who have loved us. Who can measure the reach of influence as it softens and mellows another life by its deft touch? Creators are we with the gift and scope of gods! As we take leave of the bit of the road, and of one another, we touch our hearts in gratitude for the sympathy learned thru suffering, the patience learned by being forgiven, the strength won by being borne. Even so have we learned to understand, dimly, the blessing of a curse, the voice of silence and the companionship of solitude, revealed in our pilgrim humans, our wayfaring elegies, our wistful roadside prayers, that gave the soul wings and the mind a staff. And tho a face vanishes, yet the heart remembers those it has loved.

O fellow pilgrims, farewell! I cry you Godspeed to the next milestone—and beyond!

Argow.

"Anyone who stops learning is old whether this happens at twenty or at eighty.

Anyone who keeps on learning not only remains young but becomes constantly more valuable regardless of physical capacity."

Henry Ford.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during the month of May:

1—Address, South Shore Temple
3—Two Sermons
4—Address, Mooseheart, Ill.
5—Address, Federation of Women's Clubs
7—Tower, Minn.
8—Tower, Minn.
10—Sermon
10—Address, Forum
11—Address, Standard Club
11—Board Meeting, Peoples Church
12—Address, Kiwanis Club

13—Address, West Allis, Wis.
17—Sermon, Peoples Church
18—Tower, Minn.
19—Tower, Minn.
20—Tower, Minn.
21—Tower, Minn.
22—Tower. Minn.
24—Two sermons, Peoples Church and Forest Home
25—Address, Chicago Chapter, I. W. L. A.
26—Mooseheart, Ill.
27—Address, Simpson Theater.
Adult Classes, Chicago School
27—Address, South Shore Temple
28—Address, First Presbyterian Church, Joliet, Ill.
29—Address, Optomists Club
29—Address, High School Chenoa, Ill.
31—Sermon, Peoples Church.

WEDDINGS

May

2—Olaf M. Angell and Marie Culp
9—Phill A. Merryman and Marjorie A. Odell
16—Lawrence E. Zuley and Leonore A. Abbott
23—William J. Bozdech and Della M. Ward
23—William Boyd and Margaret Quine
23—William E. Spencer and Elsie Vanderhoff
30—Albert T. Lyons and Dorothy Fae Cain
31—Walter A. Findley and Lillian E. Turner
31—Richard B. Denman and Arlene J. Dahl.

FUNERALS

May

11—Mr. Charles F. Baer. Interment, Waldheim
15—Dr. Albert P. Grunn. Interment, Memorial Park
17—Mr. Edgar Booth Williams. Interment, Antioch, Ill.

THE UPTOWN PLAYERS

The Uptown Players closed its 1930-31 season with its presentation of the Uptown Gaieties on the nights of May 19th, 20th, and 21st.

Looking back over the entire season we find a most successful one. The Uptown Players throughout a season have four periods of try-outs for new members. Taking the four periods as a whole there were approximately 125 applicants, forty of whom were accepted as members.

Of the Sunday Monthly Teas the one given the first Sunday of April was probably the most popular. Two original one-act plays both having been written by members of the Players, "Exit" by Edwin Marshall and "The Woman of It" by Gertrude Needham were presented on this afternoon. The former was chosen as the Uptown Players entry in the Chicago Little Theatre Tournament which is held yearly at the Goodman Theatre.

The season opened with a light comedy "Is Zat So." Then followed "The Queen's Husband" which was later presented at the Oak Park Woman's Club. Outstanding work in this production was done by James Bradley-Griffin, Ruth Costello and Helen Williams. The next production "The Silver Cord" found Mrs. Geo. B. Schulten, the Players' former President, in the leading role. The cast also included Marjorie Schulten who did her first work in a major production. The play by William Hodge "For All Of Us" was the next production of the Players. The lead in this play was taken by Matt Riley who had not done any work here-to-fore during this season. The Players were certainly fortunate to have him back with them.

The last play chosen for the season was Franz Molnar's "The Swan." This in many ways has been called the best and most successful production The Uptown

Players have ever done. The play was excellently directed; was by far the most colorful as to stage setting; had the largest cast and brought out three new players. They were Miss Marion Hoffmann, Miss Sunda Love and Carl Strohm. The leads were taken by Miss Marion Hoffmann and John Graham. Other major parts were played by Sunda Love, Mina Williams, Bee Jordan, Edward Zabriskie, Mervin Serverance, Howard W. Rapport, Richard Munster and Carl Strohm. The remainder of the cast included Bob Berry, Matt Riley, Ruth Costello, Bee Emerson, Pauline Fischer, Gertrude Needham, Charles Hubener, Geo. C. Gairing and Geo. McCurdy.

The sixth play usually closes the Players' season but as this year marked the fifth anniversary of the Uptown Players an added attraction was given following the Swan. The Uptown Gaieties staged and directed by James Bradley-Griffin played to the largest houses of the season and was so popular that a similar production is very much in demand next year. The high spots of the production, which included forty people of the Players, were "Oh, To be an Uptown Player", an original skit by Howard Rapport, "The Florodora Sextette" which was done in the original sextette style and "Plantation Days" an original musical skit which closed the intermission. Following the intermission James Bradley Griffin presented his own sketch which was called "My Book of Poetry." The entire show closed with a night club scene which used all the cast. The specialties in the Night Club were by James Bradley-Griffin Pauline Fischer, Peggy McGirl, Helen Williams, Marjorie Schulten, Karin Santy, Julie Sparling and Florence Mellum.

Thus the Uptown Players closed a very busy season. Each year the work of the Players shows outstanding improvements and this, the fifth year of its life, surely was the most successful one in every respect.

G.

THE RELIGION OF THE FUTURE

The religion of the future will not be based on authority, either spiritual or temporal. The decline of reliance upon absolute authority is one of the most significant phenomena of the modern world.

In the religion of the future there will be no personifications of the primitive forces of nature, such as light, fire, frost, wind, storm, and earthquake, although primitive religions and the actual religions of barbarous or semi-civilized people abound in such personifications.

There will be in the religion of the future no worship, express or implied of dead ancestors, teachers or rulers; no more tribal or racial gods; no identification of any human being, however majestic in character, with the Eternal Deity.

In the religous life of the future the primary object will not be the personal welfare or safety of the individual in this world or any other. That safety, that welfare or salvation, may be incidentally secured, but it will not be the prime object in view.

The religious person will not think of his own welfare or security, but of service to others, and of contributions to the common good. The new religion will not teach that character is likely to be suddenly changed, either in this world or in any other.

The religion of the future will not be propitiatory, sacrificial, or expiatory. It will not perpetuate the anthropomorphic representations of God, it will not think of God as a glorified man.

The religion of the future will not be gloomy, ascetic or maledictory. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no

malignant powers—neither in Satan nor in witches, neither in the evil eye nor in the malign suggestion.

The new thought of God will be the most characteristic element of the new religion. Its thought of God will be a humane and worthy one, thoroughly consistent with the recent revelations of science concerning man and nature and in harmony with all the tenderest and loveliest teachings that have come down to us from the past.

The new religion will not attempt to reconcile men and women to present ills by promises of future blessedness, either for themselves or for others. Such promises have done infinite mischief in the world by inducing men to be patient under sufferings and deprivations against which they should have incessantly struggled.

The sentiments of awe and reverence, and the love of beauty and goodness will remain, and will increase in strength and influence. The chief precept of the new religion is, Be serviceable.

Charles W. Eliot.

NEW MEMBERS

The Peoples Church of Chicago publicly welcomed the following new members on June 14th:

Mr. Arthur Bennett, 1220 Forest Avenue, Wilmette, Illinois

Mr. and Mrs. Wm. D. Burns, 1942 N. Harding Avenue

Mr. Russell Cederblade, 3049 Irving Park Boulevard

Mr. and Mrs. R. R. Clark, 5737 Kenmore Avenue

Mrs. Florence Cool, 4513 North Racine Avenue

Mrs. Grace Davis, 2650 Albion Avenue

Miss Marguerite DeWees, 714 North Monticello Avenue

Mr. Wm. R. DeWees, 714 North Monticello Avenue

Mr. and Mrs. Henry Diaz Oviedo, 542 Deming Place

Mr. and Mrs. C. H. Dierks, 2736 North Kedzie Avenue

Miss Nellie M. Gregg, 5422 Washington Boulevard

Mr. Arthur D. Jensen, 5726 Lansing Avenue

Miss Blanche Knierim, 2127 North Lavergne Avenue

Miss Elynor Knierim, 2127 North Lavergne Avenue

Mrs. Mae Knierim, 2127 North Lavergne Avenue

Mrs. Karl A. Krah, 2341 Commonwealth Avenue

Mrs. Elsa B. Rich, 2736 North Kedzie Avenue

Mr. Robert Roessler, 4434 North Austin Avenue

Mrs. Agnes Smelcer, 1834 Ballou Street

Mr. and Mrs. Charles J. Sykes, 2674 Eastwood Avenue

Miss Louise Sykes, 2674 Eastwood Avenue

Mr. Henry J. Wolf, 7449 Barton Avenue.

THE STRUGGLE FOR FREEDOM

There is nothing for us but to make it a point of honor to privilege heresy to the last bearable degree on the simple ground that all evolution in thought and conduct must at first appear as heresy and misconduct. In short though all society is founded on intolerance, all improvement is founded on tolerance.

The degree of tolerance attainable at any moment depends on the strain under which society is maintaining its cohesion.

All we can do to mitigate the danger of persecution is, first, to be very careful what we persecute, and second, to bear in mind that unless there is a large liberty to shock conventional people and a well informed sense of the value of originality, individuality and eccentricity, the result will be apparent stagnation covering a repression of evolutionary forces which will eventually explode with extravagant and probably destructive violence.

(From the preface to "St. Joan a Chronicle Play." George Bernard Shaw.)

BOOKS TO BE READ BY THOSE WHO WOULD UNDERSTAND "THESE TIMES THAT TRY MEN'S SOULS"

"America's Way Out", Norman Thomas.

"Business Adrift", Dean W. B. Donham of Harvard Business School.

"The Nemesis of American Business", Stuart Chase.

"Hard Times", Richard T. Ely.

"Contemporary Social Movements", Jerome Davis (Ed.).

"The Tragedies of Progress", Gina Lombroso.

"Industry's Coming of Age", Rexford C. Tugwell.

"Business Statistics", Joseph L. Snider.

"Economic Resources and Industries of the World", Isaac Lippincott.

"The Prospects of Industrial Civilization", Bertrand Russell.

"Prosperity: Myth or Fact?" Stuart Chase.

"The Menace of Overproduction", Edited by Scoville Hamlin.

"Economic Rhythm: A Theory of Business Cycles", E. F. Wagemann.

"Recent Economic Changes", two Volumes of Reports.

"Behold America!" Edited by Samuel D. Schmalhausen.

EASTER CHRISTENINGS

Frank Louis Rein, son of Mr. and Mrs. Frank L. Rein

Clayton Frank Merrill, son of Mr. and Mrs. Clarence S. Merrill

Barbara Leonoe McKnight, daughter of Mr. and Mrs. Archie F. McKnight

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Dale Paul Ridgeway, son of Mr. and Mrs. Milton Ridgeway

Dorothy Ann Schlemmer, daughter of Mr. and Mrs. Roy Schlemmer

Marilyn Emily Schlemmer, daughter of Mr. and Mrs. Roy Schlemmer

Clarence William Rehling, Jr., son of Mr. and Mrs. Clarence W. Rehling

Roger K. Goodwin, Jr., son of Mr. and Mrs. Roger K. Goodwin

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Joan Frances Clary, daughter of Mr. and Mrs. Alfred N. Clary

Donald Avenore Halliday, son of Mr. and Mrs. Benjamin A. Halliday

Keith Charles Paul, son of Mr. and Mrs. Elmer G. Paul

Allen Louis Fishman, son of of Mr. and Mrs. Leonard A. Fishman

Carl Leonard Fishman, son of Mr. and Mrs. Leonard A. Fishman

Joan Louise Fishman, daughter of Mr. and Mrs. Leonard A. Fishman

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Carol Elizabeth Olson, daughter of Mr. and Mrs. Rudolph Olson, Oak Park, Illinois

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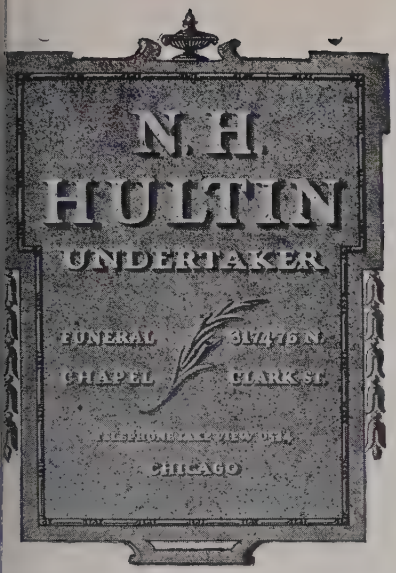

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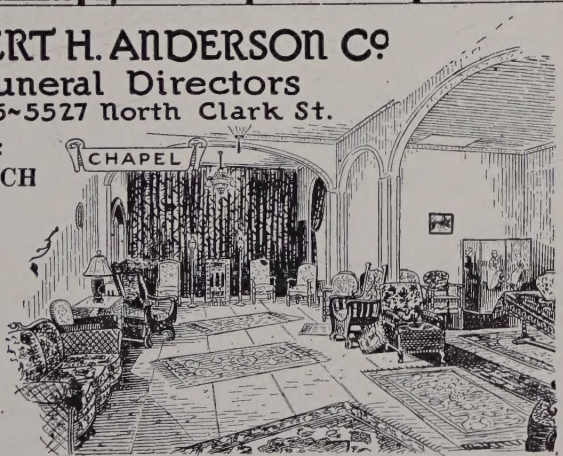

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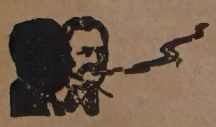

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